

A SHORT HISTORY  
OF  
ST. BARTHOLOMEW'S CHURCH  
IN THE CITY  
OF  
NEW YORK  
1835-1960

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OF  
ST. BARTHOLOMEW'S CHURCH  
IN THE CITY OF NEW YORK  
1835 - 1960



*The Reverend Terence J. Finlay, D.D.*  
*Rector 1955-*

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IN THE CITY OF NEW YORK  
1835 - 1960



*Arranged from material in*  
*"The Centennial History of St. Bartholomew's Church 1835-1935"*  
*by E. Clowes Chorley*  
*and completed to the present day, January 1960*  
*by*

LEONARD YOUNG

*Drama Director of the Community House, 1927-1952*



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## FOREWORD

### *To the Members and Friends of St. Bartholomew's:*

This brochure reaches you as we prepare to celebrate the one hundred twenty-fifth anniversary of the founding of this historic church. It should be an outstanding occasion in the life of our parish. We can look back and recall the proud record of St. Bartholomew's from its very earliest days, when the population of New York numbered some two hundred and fifty thousand, to the present church in the heart of Manhattan, with a city whose population is over eight million.

From the opening services held in the Military Hall at No. 193 Bowery on the morning and evening of Sundays, January 11 and 18, 1835, until this moment, our church has never ceased to seek to serve this community. The present church edifice supersedes two other churches—the first being on the corner of Lafayette Place and Great Jones Street, consecrated in 1836; the second being erected on the corner of Madison Avenue and 44th Street and completed in 1872.

We are indebted to Mr. Leonard Young for the graphic description of the history and development of our church, which appears in this brochure.

Today we mark the end of a century and a quarter of Christian witness and remember with thanksgiving those who labored so devoutly in giving us this rich heritage. But we cannot stop with this look at the past, no matter how striking a record it is, for there must be on an anniversary occasion the forward look. What of the future?

We are living in a crucial moment in the development of this midtown section of New York. We cannot help but note the changes on Park Avenue. Fine old apartment houses are being demolished and their places are being taken by office buildings. People are being forced to move further away from the vicinity of St. Bartholomew's. This presents a challenge to every loyal member of our congregation. One definite result from our anniversary celebration should be that we go forward together to maintain our church as a witness for Christ and seek to add new and glorious pages to its history. This is a task for Rector and people alike. I feel confident that we may count on your devoted co-operation.

There never was such an opportunity for the Christian Church to shed abroad the Light of the World, and I appeal to you to make our beloved St. Bartholomew's Church a living, pulsating force for Christ and the coming of His Kingdom of peace, love, truth, and righteousness. There is no greater task. In this spirit let us all go forward together.

TERENCE J. FINLAY, Rector

St. Bartholomew's Church  
New York, N. Y.  
January 1960



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## THE FOUNDING OF THE PARISH

THE DECLARATION OF INDEPENDENCE had been signed only fifty-nine years before "a number of gentlemen residing in the Bowery and vicinity deemed it expedient to establish a new Episcopal congregation." Such a procedure would appear to constitute a private declaration of independence in itself, for in the records of the time no reference whatsoever is made to ecclesiastical authority. And nothing is known of the reason why the Bowery residents considered a new Episcopal congregation necessary. It was certainly not because of a lack of spiritual agencies in the New York of 1835; when St. Bartholomew's was admitted into the diocese of New York there were twenty-five Episcopal Churches in the city. A knowledge of the general church conditions of the time allows us to hazard a guess.

In 1835 the Diocese of New York was dominated by the High Church party, descendants of the Church of England that had flourished in America before the Revolution. The convictions of the Episcopal hierarchy had been lately strengthened and its sense of spiritual authority increased by Newman's Oxford Movement in England and by the dissemination of that great churchman's tracts. Against the High Church adherents was ranged the Low Church party, which was all for evangelical truth as taught in the Scriptures and which thought that the spiritual authority vested in bishops was of dangerous significance, leading eventually to that dreaded and quite hypothetical union with Protestantism's old enemy, the Pope of Rome. So it is extremely likely that the "number of gentlemen residing in the Bowery" resolved to do what some other Episcopal parishes had done and to erect another bulwark against the devastating wave of the Oxford Heresy.

That such was their intention is reasonably proved by their choice of the first three rectors of St. Bartholomew's Church, who were all stalwart and immovable Evangelicals. Dr. Leighton Parks, in his foreword to Dr. Chorley's Centennial History of the Church, suggests that the story of this parish may be divided into three parts, in all of which the ministers tried to teach Christ in His fulness, but each laid special emphasis on little more than one aspect of the Chris-



*The First St. Bartholomew's Church  
Lafayette Place and Great Jones Street  
1835-1872*

tian revelation. The first three rectors, Charles Vernon Kelly, Lewis Balch and Samuel Cooke, were doubtless as familiar with the Epistle to the Hebrews, with its mighty affirmation of faith in "Jesus Christ, the same yesterday, today and forever," as were the rectors who followed them; but believing, as they did, that their rivals, the High Churchmen, were forgetting the central figure of Christ in their preoccupation with church forms and rituals, they rallied to the cause of a personal Christ, and the Christ they chose was "the Christ of yesterday." Him they preached with sincerity, strength and holiness, and possibly with a certain narrowness. At least, we would call it that today. The manner of worship changed through the years and severity softened as the strife between church parties became less acute; but in St. Bartholomew's, whoever the rector, simplicity of worship and of faith has persisted. Only the outer forms of a developing American culture have altered.

#### THE REVEREND CHARLES VERNON KELLY: 1835-1838

The Reverend Charles Vernon Kelly was the first rector chosen by the founders of St. Bartholomew's Church. The call was extended to Mr. Kelly at the first meeting of the Vestry on January 21, 1835, and was accepted immediately. We know little of the previous history of Mr. Kelly beyond the fact that he was ordained in Ireland and came to America in 1833. After a year in Ohio, he moved to New York.

The newly formed St. Bartholomew's Church now had a rector but no church. However, Military Hall, No. 193 Bowery, "could be hired from Mr. Smith at five dollars for each sabbath, to be occupied morning, afternoon and evening." There the congregation worshipped until September, when they rented from Bernard Rhinelander a disused church at Christie and Delancey Streets for a hundred dollars a month. Meanwhile, a church of their own was being built at the corner of Great Jones Street and Lafayette Place. On Wednesday, June 24, 1835, the cornerstone of the new church was laid by the Bishop of New Jersey, George Washington Doane, Bishop Onderdonk of New York being indisposed. The record of the occasion in the minutes of the Vestry states reassuringly that the audience present was "large and respectable."



On Friday, October 28, 1836, the first church of St. Bartholomew's was consecrated by Bishop Onderdonk. A church paper of that day wrote: "The exterior appearance of the building is very plain and destitute of architectural beauty"; so was the interior. One visits the site of that first church now, and is saddened by the spectacle of a parking lot flanking one end of the hallowed site and a gas station the other, with warehouses and dingy buildings rising where once quiet churchgoers walked through pleasant, tree-shaded streets to their new house of worship, and dreamed not that the small, plain building was the cradle of a glorious tradition.

The financial panic of 1837-38 affected the hitherto smooth course of the new parish. Debts accumulated, the financial situation became serious, and in 1838, after a period of anxiety and responsibility too heavy for him, the Reverend Mr. Kelly resigned his post and was succeeded by the Reverend Lewis Penn Witherspoon Balch, then an assistant minister at St. Andrew's Church, Philadelphia.

THE REVEREND LEWIS PENN WITHERSPOON BALCH, D.D.:  
1838-1850

Mr. Balch began his ministry in October, 1838. He was a man of only twenty-four, and had been ordained priest just three months before accepting the call to St. Bartholomew's. But his ancestry marked him as being of the social and intellectual elite of America and, as an associate of St. Andrew's, a famed stronghold of Evangelicalism, he could safely be presumed a staunch and dependable exponent of the Low Church views held by the infant congregation. New York was predominantly a High Church diocese, and the young Mr. Balch found himself in the middle of a bitter ecclesiastical strife. It speaks much for his wisdom that he steadfastly refrained from controversy and carried on a wise and gentle ministry of the gospel of the grace of God.

For twelve years Dr. Balch (whose degree was conferred by the University of the City of New York) spent himself in labor for his people. Recurring attacks of ill health forced him to resign. As late as 1918, a member of Dr. Balch's congrega-



tion, a very old lady, said of him, while talking with Leighton Parks, that "he belonged to the old Evangelical School, and the institution meant far less to him than did individual souls. With them he dealt; as a result the congregation grew and prospered, and became a living force in the community."

The services of this courageous Christian to the Church did not end with his resignation from St. Bartholomew's in 1850. He worked on in various charges, but with increasing illness, until he died in Detroit in 1875, aged sixty-one. "He leaves the world for his home," wrote the *Detroit Free Press*, "and all below are losers."

#### THE REVEREND SAMUEL COOKE, D.D.: 1850-1888

To succeed Dr. Balch the Vestry in November of 1850 chose the Reverend Samuel Cooke, rector of St. Paul's, New Haven. He had been born in Danbury, Connecticut, in 1815. Simple and unworldly, quiet and prudent, Samuel Cooke was yet an immovable Evangelical, believing with admirable simplicity in the entire depravity of the human race, which could be saved only by the vicarious Atonement of Christ; Justification by Faith and not by Works; and an eternal punishment for sin in a hell of fire and brimstone: all these being of the essence of the gospel of the grace of God and all embedded in the Thirty-nine Articles of the Church's Faith. He was a preacher of great power, his sermons carefully written and each a work of art, according to Dr. Leighton Parks in an historical sermon in 1918, in which he described a sermon he himself had heard Dr. Cooke preach: "It was somewhat more rhetorical than modern taste might approve, but so filled with striking imagery that after forty years I can still recall some of its phrases. Just what relation his discourse had to the needs of the people in the nineteenth century did not seem quite clear. . . . Neither Dr. Cooke nor the majority of his congregation suspected that they had reached the end of an era, and that a new world of activity and thought was soon to appear."

That world, with its birth and development of modern science, Herbert Spencer's brilliant and persuasive exposition of Agnosticism, the still existent bitterness and social upheaval bequeathed by the Civil War, could not disturb the calm and



*The Second St. Bartholomew's Church  
Madison Avenue and 44th Street  
1872-1918*

serene faith of Samuel Cooke. His object was to preserve the purity of Evangelical faith and to help in every way those committed to his spiritual care. For the time being, the New World could wait.

The Bowery gentlemen had grown old, their families and descendants followed the trail to uptown New York, and St. Bartholomew's perforce followed the families. It was a larger congregation now, with need for a larger house in which to worship. This they built in 1872, at Madison Avenue and Forty-fourth Street.

## THE SECOND CHURCH

THE SECOND CHURCH of St. Bartholomew by far surpassed in size and in outward beauty the plain and unassuming building of thirty-seven years before. During those years Americans had become acquainted with European arts and architecture; the self-conscious and somewhat narrow American nationalism had broadened with time. There had developed an appreciation of what ancient lands could offer the beauty-loving American traveler: and, except among the die-hard Evangelicals of Protestantism, church edifices began to reflect the growing knowledge of and an innate longing for outward beauty. Congregations of St. Bartholomew's, affected by the widening American culture, had gradually come to believe that not only the beauty of holiness was acceptable to God but that the beauty of all art gave the Creator of all things pleasure also.

The first service in the new church was held on Sunday morning, the 3rd of November, 1872. The consecration of the church did not take place until six years later, when Dr. Cooke was able to announce that the church had discharged its considerable debts and that Bishop Potter would consecrate the building on the 21st of February, 1878.

On October 28, 1888, sixteen years after the first service in the new church, Dr. Cooke preached the last sermon of his rectorate. In it he spoke of the complete vanishing of the New York world into which he had come thirty-eight years before. "In this new world of the present," he declared out of his wisdom, "there is less room for the old and more for the



young." He felt that the health and vigor of the church he had served so long would be better served by his departure. With sincere sorrow the Vestry accepted his resignation.

Dr. Cooke lived in quiet retirement in Stamford, Connecticut, until the age of eighty-one. Then, ever so gently, "God's finger touched him and he slept."

THE REVEREND DAVID HUMMEL GREER, D.D.: 1888-1904

"Whom say ye that I am?" asked Jesus of His disciples. It was the forthright Simon Peter who answered in the definite pronouncement, "Thou art the Christ." So, doubtless, would have answered Dr. Samuel Cooke and his two predecessors, with all of St. Peter's simple conviction. But simplicity, even when allied to conviction, was not enough for seeking minds as the nineteenth century moved toward its close. Religious questions were increasingly frequent and increasingly complicated in that age of universal curiosity concerning the scientific theories and discoveries of the new age. The spirit of doubt was abroad in the thinking world; the "Christ of yesterday," preached for so long, was losing reality, and as Dr. Parks wrote: "If troubled souls were not to be lost to the church, there was need of the preaching of 'the Christ of today.'" With the calling of David Hummel Greer on March 5, 1888, St. Bartholomew's entered upon the second part of its history, and took a definite, irretaceable step into a new world of spiritual freedom.

Religious controversy had lessened. Long past were the days when the *Churchman* could advocate the widespread publication of the Newman Tracts and the *Gambier Observer* reply that the publication of such documents could be compared to offering to congregations "poisoned meat from the shambles." Gone, too, were the days when sincerity of worship was measured by the degree of ritualism present in the services.

David Hummel Greer, cultured and intellectual, understood fully that God could be truly worshipped in any way dictated by man's sincere longing for communion with Him; just as fully did he understand that St. Bartholomew's, throughout the whole of its parochial life, had been a family church, proud of the "respectability" of its congregation. It

was even classified, along with Grace and St. Thomas', by the deplorable term, a "fashionable" church. In the resulting complacency spiritual danger could well lurk. To maintain the old simplicity and sincerity in his new parish family, Dr. Greer brought all the ardor of his splendid nature, his trained intelligence, and his disciplined enthusiasm. As Dr. Chorley wrote in his *Centennial History*: "His advent in New York was like a breath of new life from the heights windswept by the Spirit of God."

Through fires of religious doubt he had walked in his earlier years and had issued from the ordeal with his spiritual eyes opened to the fact that the Christ of yesterday preached by his predecessors was not enough for his generation of Christians. Justification by Faith; Vicarious Atonement as satisfaction for Divine justice; verbally inspired Scriptures: these ancient and revered phrases were not even understood by the seeking Christians of this new, questioning world, and bewildered minds were trying to answer the eternal question, "Whom say ye that I am?" with little or none of evangelical certainty of faith. Humbly, but with conviction, David Greer set himself to try to make the answer clear. In essence he taught that "the letter killeth, the spirit giveth life"; that religion was not another word for a collection of creeds and dogmas, but was a living force working salvation by the means of love for God and man; above all, that Christ was not of yesterday alone but was the heir of Eternity.

No booklet of this size can possibly describe the impact of David Greer's influence. When he left St. Bartholomew's in 1904, after sixteen years as its rector, to become Bishop Co-adjutor of New York, St. Bartholomew's had become known as a home of liberal Christianity.

It could as well have been described as a home of "practical" Christianity. Shortly after his arrival in New York, wrote Dr. Chorley, Dr. Greer had become profoundly impressed with the necessity of ministering to the dense population on the east side in the general neighborhood of St. Bartholomew's. One of the results was the St. Bartholomew's Rescue Mission. It was housed at 116 East 42nd Street. As the work progressed, the fame of the Rescue Mission spread, and other Missions were established in other cities. St. Bartholomew's

established a Rescue Mission training school, to which students came from all parts of the country. In his first Year Book Dr. Greer laid down the principle that "privilege is the measure of duty, that the strong should help the weak." The parish already cared for its own privileged in the church on Madison Avenue; it was ministering to the needs of the human derelicts through the Rescue Mission; but there still remained a vast number of men, women and children within the parish boundaries who were completely untouched by any Christian influence. Of the million and a half people forming the population of New York in 1891, one million lived in tenement houses, and within the parish boundaries, running east of Third Avenue between Fortieth and Fifty-third Streets, thirty-nine blocks contained thirty thousand.

Moved by compassion for these sheep without a shepherd, Dr. Greer laid his plans to minister to them. These plans were rendered considerably more ambitious by the generosity of Mr. Cornelius Vanderbilt and his mother, Mrs. William H. Vanderbilt, one of whom gave a large piece of land on East Forty-second Street; the other money to build and equip a Parish House. On November third, 1899, the Parish House was opened and for twenty-eight years served the people for whom it had been designed.

The Parish House was enlarged in 1895, through the further generosity of Cornelius Vanderbilt. A Clinic was added, with a Night Dispensary. Later the Clinic was greatly enlarged through the generosity of Mrs. Caroline C. Hoagland, who not only gave the ground and built and equipped the Clinic building but paid until her death ten thousand dollars annually towards its expenses.

It was in Dr. Greer's rectorate that "the work in other tongues" came into being, in the establishment of a Swedish Chapel. Later, a Chinese Mission and a German Congregation were added to the scope of the parish. The work of the German congregation came to an abrupt end during the First World War when Dr. Parks, then rector, dissolved it after the German minister replaced the prayer for the President of the United States with one for the Kaiser!

Great administrator, mighty preacher and complete Christian that David Greer was, it was no surprise when the Bishop



of New York, Henry Codman Potter, asked that he be appointed his Coadjutor Bishop. Three months later he was consecrated Bishop and successor to Dr. Potter, and it is a sign not only of Dr. Greer's eminently suitable qualifications for the high office but of the lessening enmity between Church factions that the election of this Liberal Churchman was strongly supported by the eminent High Churchman, Dr. Morgan Dix, and by the conservative rector of Grace Church, Dr. William Reed Huntington.

For fifteen years more Bishop Greer labored under the staggering burden of his episcopal duties; then, weary and half blind, but with unabated mental vigor and courage, he fell asleep. "There is a time to be born and a time to die," wrote Dr. Parks in the Year Book, "and Bishop Greer was happy in both."

#### THE REVEREND LEIGHTON PARKS, D.D.: 1904-1925

No friend of Phillips Brooks and of David Hummel Greer could possibly fail to be possessed of mental power and Christian character, and such was the fifth rector of St. Bartholomew's Church, Leighton Parks. Born in New York in 1852, he became at twenty-seven the rector of Emmanuel Church, Boston, cradle of the so-called "modern Christianity" that was inspiring the thoughtful young and upsetting their conservative elders. Bishop Lawrence said of Dr. Parks' preaching at that time, "The sounds of the cracking of the shell of his inherited traditions were heard every Sunday by his people." So revolutionary was his preaching that his good conservative Bishop, Dr. Paddock, alarmed at the "unsound doctrine" of the youthful rector, withdrew his children from the Sunday School and his family from the parish.

Phillips Brooks, then at the height of his power and reputation at Trinity Church, Boston, was a powerful formative influence on this brilliant and enthusiastic young man. Between them there grew a strong and rare friendship. From the best of Boston's intellectual and religious environment, Leighton Parks brought to New York and St. Bartholomew's the freshness of his beliefs and the power of his mind. He was the first minister of St. Bartholomew's who was not an Evangelical. But as Dr. Greer had thrown aside the impedi-

menta of his old Evangelicalism, keeping only its piety and its fervor, so Dr. Parks, reared a strict Tractarian, had repudiated the ideas of an inerrant Bible and an infallible Church, retaining for them a scholar's scepticism, a minister's respect, and a Christian's veneration. The preacher believed that the people, like himself, while valuing Bible and Church as witnesses to the Eternal Christ, would find the Christ of today a sure foundation and an eternal salvation.

"Tell your people what you believe to be the truth," said a wise Bishop when Dr. Parks sought advice on a ministerial problem. This, throughout his ministry, Leighton Parks sought to do, demonstrating that truth might have many faces but the Christ only one.

For forty-five years St. Bartholomew's stood on Madison Avenue. The time came when a Vestry had to face the problem of removal. The alarming sinking of the church foundations confronted the Vestry with a problem: they must either tear down the church and erect another one on new foundations or seek another location and start afresh. Considering the altered character of the neighborhood, changing rapidly from a strictly residential to a business one, they wisely decided to move further uptown. "The Vestry lost no time in lamentations," declared Dr. Parks. For lamentations there were. Many of the congregation had been baptized, confirmed and married in that beloved edifice, and thither they had brought their dead and listened to the voice of their rector repeating (from memory) the unforgettable words of the fifteenth chapter of First Corinthians. But churchgoing in New York was moving further uptown. Reluctantly, but with high hopes, St. Bartholomew's followed.

It would be fascinating, but difficult within the limits of this short history, to follow the steps taken by Dr. Parks, the Vestry and the congregation during the eighteen months that elapsed between the purchase of the new site and its occupancy. The new location was in the block between Fiftieth and Fifty-first Streets on the east side of Park Avenue. If the entire site was to be used in the building of the church, one million dollars must be raised. Dr. Parks refused to have his parishioners solicited personally. Never in his ministry, he declared, had he asked for one dollar from a parishioner ex-

cept by appeals from the pulpit. The "appeals from the pulpit" were not only eloquent with all Dr. Parks' power of oratory but completely successful. Money poured in in large and small amounts, and the whole amount was speedily pledged without any personal solicitation whatever.

On May 1, 1917, the cornerstone of the new church was laid by Bishop Greer in the midst of a violent storm of wind and rain. The gathering, according to the Vestry report, was, like that attending the first cornerstone ceremony in 1835, "large and respectable." It must also have been damp.

On Sunday, April 28, 1918, the last service in the Madison Avenue church was conducted by Dr. Parks, and on Sunday morning, October 20, the third (and present) church was opened for divine worship with an early celebration of the Holy Communion. The church was far from finished, and years were to pass before Dr. Robert Norwood would be able to write in the Year Book of 1930: "What were formerly brick surfaces have now given way to marble facings, mosaics and great stone arches. Stately bronze doors adorn the entrances to the baptistry and the chapel, a number of stained glass windows appear in the transepts, a beautiful altar and altar rail have been installed and a celestial organ is the means of adding further beauty to our music. Last but not least there has been erected a dome which is outwardly appropriate to its surroundings and inwardly a work of art."

### THE THIRD CHURCH

MR. BERTRAM GOODHUE was the architect chosen to create the masterpiece of beauty and dignity that stands now as a memorial to his genius. Although he died before he could behold his finished work, it was Mr. Goodhue who dreamed the dream which later, through the Bertram Goodhue Associates, became the superb reality that now confronts the passerby, should he pause, arrested by the sight of St. Bartholomew's solid, dome-crowned temple. Pause he must, surely, if he has eyes to see, at the superb portal, which Royal Cortissoz, professor of art at Harvard, called "the most noble work of its kind in modern times." Framed by limestone arches and columns of Cippolino marble, the doors of cast





*The Third St. Bartholomew's Church  
Park Avenue and 51st Street  
1918-*

bronze picture, in exquisitely wrought panels by Herbert Adams, scenes from the Old and New Testaments.

The portal, designed by Stanford White, and given by Mrs. Cornelius Vanderbilt in memory of her husband, was brought from the Madison Avenue church and largely determined the style of architecture of the present structure.

One passes through the portal into the narthex, to find one's self beneath a five-domed ceiling of gold, silver and colored mosaics, picturing the story of Creation. These, like the mosaics within the church, are the work of Hildreth Meiere, Gold Medalist of the New York Architectural League. The walls of the narthex, and the pillars surrounding the vaulting, are of French and Italian marble; and the four grilled windows are of marble and South American onyx. Stained glass windows, in blue, red and gold, are placed behind the onyx grilles.

The narthex, although seventy-three feet long and fifteen feet wide, appears much smaller because of the gem-like detail of the brilliant mosaics, so that one is not prepared for the effect of vastness upon entering the church interior through one of the three doorways opening into the aisles of the nave.

Great square piers support the wide dome and uphold the lofty roof. No trace of Gothic detail can be found in this spacious Romanesque structure; no pillars obstruct the clear view from all parts of the nave, of the wide choir and the curved sanctuary.

Behind the sanctuary railing of Siena marble, raised above the sanctuary floor by wide and shallow marble steps, the plain, almost black rectangle of the altar, the centre of worship, is the focal point to which the eye moves, wherever in the church the beholder may be.

Behind the altar the semi-circular wall of the apse glows with its panels of amber colored Siena marble, the central panel inlaid with a large white marble cross. Above the panels are five tall windows, filled with thin onyx sheets, covered with grilles of a heavier onyx. They rise to the huge half-dome, which is entirely filled with mosaics of glass and gold leaf, portraying the Transfiguration of Christ. These mosaics, designed by Hildreth Meiere, were executed in Italy, brought



*The Third St. Bartholomew's Church  
Interior*



intact to New York and set in place by American workmen. The total effect in the sanctuary of the veined amber marble, the onyx windows, and the golden mosaics is indescribably rich and beautiful.

One would have to be more than a casual passerby to examine fully the architectural details that enrich every part of this noble building; the exquisitely sculptured limestone panels above the lintels of the doorways and arches; the carved scenes from the life of Christ surrounding the pillars; the intricate wooden, painted beams and grilles of the high dome concealing the dome organ; the quatrefoil pulpit of yellow Siena marble, with its sculptured niched figures; the small Baptistry transept with its white marble floor, its altar and the angel font behind its bronze gates; and the lovely Chapel, opening from the south aisle of the church, glowing with color from its stained glass windows and from the large painting of the Adoration of the Magi, which forms the end wall of the sanctuary, and beneath which is placed the white marble altar with its mediaeval French cross of silver gilt.

For many years it was the opinion of successive rectors and art committees that stained glass was an unsuitable adjunct to a Romanesque structure. It was possibly not realized that the real reason for the absence of colored light in Byzantine and Romanesque buildings was that stained glass was not invented until many centuries after the culmination of Byzantine architectural art, and color in decoration was necessarily obtained by the use of ceramics. It remained for the Christian religion to create the most beautiful church art of all and use it to the glory of God and the beauty of holiness.

Not until the rectorate of Dr. George Paull T. Sargent did this supreme art take its place in St. Bartholomew's Church, as it had taken its place in non-Gothic structures like the Dome of the Rock, Jerusalem, and St. Paul's Cathedral, London. In St. Bartholomew's, the glorious Barrel Window in the south transept and the clerestory windows in church and chapel, attest, in the infinite variety of their religious symbolism and gem-like color, to the eternal truth that everything of beauty that man can conceive and offer is, when sanctified by its spiritual significance, truly acceptable to the God who created all things.

The visitor who "drops in for a minute" sees little or nothing of these exquisite details; but he sees, whether he knows it or not, a worthy and a splendid tabernacle where God is truly worshipped, not alone by rite and ceremony, not alone by the lifting up of hearts but by the stones and mortar reared by men's hands, decorated by men's art, and made forever beautiful by men's spirit of dedication, which has hearkened to the voice of the Psalmist: "Unless the Lord build the house, they labor in vain who build it."

The ministry of Leighton Parks was nearing its end. Advancing age and failing eyesight forced him to resign his long rectorship. For eighteen years his virile preaching and his tireless pastoral work had endeared him to his Vestry and congregation, and now he begged that they allow him to lay down his burden. "By resigning now I can best serve the church I love," he wrote in November of 1921.

The Vestry accepted with deep regret, but three years passed before they moved to select a successor, and meanwhile Dr. Parks remained. He finally resigned again in 1924, more firmly; and, still regretfully, the Vestry set about the difficult task of finding a worthy successor.

The preacher of the "Christ of today" had finished his work and the flaming torch of Truth as he conceived Truth to be was being passed to a newer, younger hand, the hand of the love-inspired, eloquent Robert Norwood, fitted above all men, thought Dr. Parks, to be the apostle of the "Christ of forever."

Leighton Parks died at his home in England, on March 21, 1938, at the age of eighty-six. Bishop Lawrence preached at a Memorial Service held in St. Bartholomew's for this great and revered fifth rector of the church.

#### THE REVEREND ROBERT NORWOOD, D.D.: 1925-1932

No philosopher, as David Hummel Greer was; no theologian, as Leighton Parks was, Robert Norwood was a poet and a prophet, and had creeds never existed he would, in his own beautiful phrase, have "found his way to the knees of God." In a service of dedication, marking the completion of the new church in 1930, Robert Norwood voiced his own

credo: "We believe that this pulpit has stood for the kingdom of love. We believe, brothers, that you stand for that kingdom of love. . . . Let us pray that we may find a new song and a new word and a new glory over the face of the world." Many were to find that song and that glory during the few years of Robert Norwood's rectorate.

One is tempted, when describing Dr. Norwood's ministry, to express one's self in terms more lyrical than factual, so inseparable from his Christianity were his sense of beauty and his genius for reaching the hearts and souls of his parishioners. Born in New Ross, Nova Scotia, in 1874; graduated from King's College, Windsor, Nova Scotia, in 1897; ordained in Halifax in 1898; rector of St. Paul's Overbrook, Philadelphia, 1918-1925; rector of St. Bartholomew's Church, New York, 1925; died, September 28, 1932. These are facts, quoted in biographies. One can repeat them when answering the simple question, "What manner of man was Robert Norwood?" and the questioner will then be as wise as when he asked his question. There are more facts: he was poor as a boy; he worked as a lay-reader at the age of eighteen, walking thirty miles to his appointment; he preached in his first charge at Neil's Harbor to fishermen and their families, and became a household word along the Nova Scotia coast; he married Ethel McKeen and had three children, Aileen, Ted and Jean; he preached to coal miners in Springhill; he came gradually into his own as a preacher in Montreal, in London, Ontario, and in Overbrook, Philadelphia; he made the famous pulpit of St. Bartholomew's, New York, more famous; he dreamed the dream that materialized in the Community House; he encouraged the beautification of St. Bartholomew's.

In 1929, after long planning the Vestry had asked the parish for funds amounting to seven hundred thousand dollars for a dome and interior decoration, the narthex, apse and sanctuary having already been provided for. The necessary funds were pledged within two months and the entire work was completed in 1930. The service of dedication, on the morning of December 9, marked the completion of St. Bartholomew's. The service was read by Bishop Manning, standing under the dome, which, with the celestial organ, the sanctuary, the narthex, the Chapel door, the windows and other memorials,



was blessed and dedicated to the glory of God and the service of man.

From somewhere in the depths of Robert Norwood's soul there flowed a river of love for humanity; or perhaps, to put it more accurately, his soul was a channel, and that stream of love was one of the countless tributaries flowing from the wellspring which is the heart of God himself.

Robert Norwood summed up his own theological attitude in a Year Book shortly after he became rector. He wrote: "It is curious how unaware so many church people are of the important findings of representative scholars concerning the literary origins of Christianity. They think, talk and act as though the Gospels had been written under the personal direction of the Apostles. . . . We make no truce with obscurantism. We believe in the victorious and ever-loving Christ, whose spirit overflows the boundaries of limiting creeds. He is with us, guiding us to Truth, and will have His way with humanity in spite of its folly and its blindness."

The folly of men and women never affected Norwood's tenderness for them. To one who commiserated with him about the Roman holiday atmosphere of the most significant and beautiful of Church feasts, the celebration of Easter, he replied, "What does it signify if Easter Day congregations blossom forth in millinery creations that entice the eye from the altar of worship? The altar still stands, Christ is still risen!" He was often heard to say that he never had but one sermon and one text: "Beloved, now are we the sons of God."

Such a minister, by every word he uttered from the pulpit or wrote down in poems and plays, silenced the criticism of those who feared for his orthodoxy. The doubts of those who at Christmastide feared that he might be tempted in his sermons to wander from the paths of the traditionalist and be lost on some flowery, poetic byway of his own he answered in one of his poems:

"There is no joy, there are no cadences of smitten harps  
Kept back from any little babe at birth:  
The planets on their golden axles turn;  
The suns vibrate in glory through the night;  
The constellations call across their courts,

Flinging from all the high, eternal towers,  
Glory to God! Peace and good will to men!"

But for the countless disillusioned, the sad, the wistful for spiritual peace, he had no need for words of his own. He had but to open the greatest book of poetry ever written and echo, as he did so often, "Beloved, let us love one another."

Years after his death, Dr. Sargent, then rector, wrote of Robert Norwood: "Some men are like the quiet stars in the milky way; others shine like the planets in their glory. Robert Norwood was one of the planets."

Robert Norwood spent the summer of 1932 in his beloved Nova Scotia. Some warning of the oncoming shadow reached him when he came to Union College to receive the degree of Doctor of Divinity and was seized with a severe nasal hemorrhage that prostrated him for many days. He returned to Nova Scotia with weakened health, which he tried to recover in his favorite sport of sailing. He planned to preach his first sermon in New York on the theme, "The Well by the Gate." It was never spoken. Within twenty-four hours of his return to the city he was stricken with a cerebral hemorrhage, and on September 28, 1932, he quietly passed through "the sunset gate" into the everlasting arms. He was just fifty-eight years old. He lies in sight and sound of the sea at Hubbards, Nova Scotia, where beside him, a few days before these words are written, were laid the ashes of his beloved wife, Ethel. With them lies their son Ted, who died tragically in youth. There can be no sorrow for the passing of such a soul as this; only exultation for a life well lived and a work well done.

Upon the Wardens and the Vestry now rested the responsibility of choosing a successor to an apparently irreplaceable man. This necessity had arisen before in the history of St. Bartholomew's but never with such suddenness; yet the Vestry, despite its sense of shock and bereavement, realized very well that it must not be impetuous in the search for a new rector. They were aware of another fact: the financial depression was seriously affecting the church revenues, and it was necessary to find a spiritual leader as well as an executive who would guide church and people not only to spiritual peace but to material security.

The Wardens and Vestrymen handled the problem with characteristic wisdom and thoroughness. Week after week, writes Dr. Chorley, the Vestry met to receive reports on possible candidates. Gradually, the way was opened, and after every member of the Vestry, led by favorable reports, had attended services at the Cathedral of the Incarnation, Garden City, Long Island, and had been impressed by Dean Sargent, the church wardens were authorized to offer the Dean the rectorship of St. Bartholomew's Church. On December 4, 1932, the election of George Paull Torrence Sargent was announced to the congregation by Bishop Manning, and on February 19, 1933, he was formally instituted as rector.

THE REVEREND GEORGE PAULL TORRENCE SARGENT, D.D.:  
1933-1950

Dr. Sargent was born in Cincinnati, Ohio, on March 12, 1881, the son of the Reverend Christopher Smith Sargent and Jane Findlay Sargent. In 1905, he graduated from Yale; attended the General Theological Seminary, 1906-07, and Berkeley Divinity School in 1908. He was ordained deacon in 1908, and priest in 1909. In the latter part of 1909 he became rector of St. Thomas' Church, Battle Creek, Michigan, and then was rector of Grace Church, Grand Rapids, from 1913 to 1927. In 1927 he was chosen Dean of the Cathedral of the Incarnation, Garden City, Long Island, where he remained until called to St. Bartholomew's.

This long and effective service in the church was to be of inestimable value in the sometimes difficult years ahead. He came to this new charge in the midst of the financial crisis, with all the attendant complications in the management of a large parish.

Dr. Parks, in his Foreword to Dr. Chorley's book, says many true things, but none truer than his reference to Dr. Sargent's ability to handle the situation. "I am happy to testify," he writes, "that after a long and illuminating conversation with Dr. Sargent I feel convinced that he sees clearly what his problem is and how it should be dealt with." And through the years of his rectorate Dr. Sargent demonstrated this unique ability again and again, with no diminishing of his more pastoral labors among his flock.



Dr. Parks, that keen observer, remarks also, "It may seem as if the high tide of its (St. Bartholomew's) prosperity and widespread influence was reached in the brilliant ministry of Dr. Norwood . . . but the sources of strength today are the same as in the past . . . Dr. Sargent sees clearly that conditions can never be again what they were in the days of Dr. Greer, but there will be no lack of souls to be ministered to in the great city in the coming century, and under Dr. Sargent's leadership those who love St. Bartholomew's will find new and broader opportunities for the service and the strength which was 'yesterday, today and forever.'"

That leadership was to last for seventeen years, years filled with constant thought for the church and the people in his charge. Tirelessly he sought to steady St. Bartholomew's through a depression and a World War, activated always by the text of his first sermon as rector, "Let the priests of the Lord take up the Ark and go forward."

Dr. Sargent wisely realized that in the influence of youth lay the destiny of his church. He developed that influence by every means in his power, enlarging the Sunday School, now called the Junior Congregation; stimulating and strengthening the bonds between congregation and youthful visitors to church services by the appointment of committees formed for this purpose; and keeping in constant touch with servicemen and servicewomen in the armed forces. One of his most valuable creations was the Junior Vestry, a body of young men carefully selected from Community House and church to act as an advisory body in matters dealing with the Community House Club; and to oversee the work of the ushers. Acting always under the direction of the rector and the Senior Vestry, this youthful body of men, however its personnel might change, acquired a skill and a tact in its operations that have only increased through the years since it was formed. This group is now known as the Associate Vestry.

Dr. Sargent had been rector only two years when the Centennial of the church occurred. Out of that imposingly beautiful celebration came one creation of permanent value; the establishment of a Centennial Endowment Fund, the outward expression of thankfulness to God for the completion of one hundred years of parochial life and the perpetuation of

that life in the years to come. An exquisitely bound Book of Remembrance contains the list of memorial and other units of the Centennial Endowment Fund, as well as the many memorials in the present church with the names of their donors.

The war brought responsibilities to St. Bartholomew's, which met them with the efficiency demonstrated many years ago in the first World War. Work among the young people of the church increased in quantity: while the young men of the parish served the nation abroad their younger friends and relatives kept the home fires burning in Sunday Schools, Young People's Fellowships, Junior Choir and Scout organizations, while the Community House Club, between its meetings of Forums, Book Reviews, Drama Group, Clay Group, Writers Group and Art Exhibitions, carried on a never-failing correspondence with the club members in the forces.

The valuable work being done by Dr. Sargent was nowhere better understood and appreciated than in his own Vestry, who in January, 1943, recorded in its Minutes: "The Reverend George Paull T. Sargent, D.D., having assumed the rectorship of this church ten years ago, the Vestry desires to record its appreciation of the services he has rendered during this period. The times have been trying ones, and he has been called upon to surmount many obstacles, all of which he has met with tireless energy and great success."

Heavy work takes heavy toll, and the day came when Dr. Sargent began to find the weight of his labors too much for their effective carrying out. A long and severe illness had taken from him much of his strength, and the sudden death of his only son, Christopher, at Christmas 1946, had left him stricken by grief. On January 19, 1950, he asked that the Vestry accept his resignation. Reluctantly they did so, and appointed him Rector Emeritus, effective November 1, 1950.

THE REVEREND ANSON PHELPS STOKES, JR., D.D.: 1950-1954

Anson Phelps Stokes, Jr., was instituted as the new rector on Sunday, November 12, 1950, by the Right Reverend Horace W. B. Donegan, D.D., Bishop of New York. Previously he had been Canon of St. Andrew's Cathedral in Honolulu,

Hawaii, and Rector of the Cathedral Parish for over five years.

Dr. Stokes was born in New Haven, Connecticut, on January 11, 1905, the son of the Reverend Anson Phelps Stokes and Carol Mitchell Stokes. He was educated at St. Paul's School, Concord, New Hampshire; Corpus Christi College, Cambridge University, England (1922-23); and Yale University, from which he was graduated in 1927. He spent one year as part-time secretary of the Yale University Christian Association, doing work in the Yale Divinity School; and one year in travel to Russia, China, Japan, the Philippines, India, and the Near East. In 1932 he received his B.D. degree from the Episcopal Theological School, Cambridge, Massachusetts. He was ordained deacon in the Cathedral at Washington, D. C., on May 22, 1932; and on March 19, 1933, was ordained priest in Shreveport, Louisiana.

Dr. Stokes started his ministry in 1932 as assistant minister at St. Mark's Church, Shreveport, becoming associate rector in 1933. In 1937 he became rector of Trinity Church, Columbus, Ohio, leaving there in 1945 to take the post at the Cathedral in Honolulu.

On July 10, 1943, he was married to Hope Procter; they have two daughters, Carol and Mary Elizabeth.

Heir of a line of distinguished churchmen, Anson Phelps Stokes could not but be an outstanding occupant of St. Bartholomew's pulpit. Ministry to a congregation, so to speak, was in his blood. He drew people to him because he was drawn to them. The youthful enthusiasm of his personality, allied to scholarship and his obvious liking for people, quickly made of the most obdurate members of his congregation firm friends.

It was he who inaugurated the annual Parish Dinners, held at large hotels, where guests were seated at tables in groups of ten, each table presided over by a host or hostess, through whose help strangers to each other, although members of the same congregation, made each other's acquaintance under the most pleasant of circumstances, developing something of that sense of "family" essential to (but not always characteristic of) large city churches. It was also he who added a Processional Cross to the regalia of the church.



For four years Anson Stokes, as dedicated to his parish as he was kind and charming to the individuals composing it, served his spiritual children. Then his resignation brought sorrow to the congregation, a sorrow inevitably softened by the sense that the high honor, that of Bishop Coadjutor of Massachusetts, bestowed on their rector, reflected favorably in some way upon themselves. Dr. Stokes' consecration took place at Trinity Church, Boston, on Saturday, December 4, 1954. At the resignation of Bishop Nash, Dr. Stokes became the eleventh Bishop of Massachusetts on November 1, 1956.

THE REVEREND TERENCE JOHN FINLAY, D.D.: 1955-

Dr. Stokes' successor, Terence J. Finlay, was called to St. Bartholomew's from the Church of St. John the Evangelist in Ottawa, Canada, where he had served since 1948. His Service of Institution was conducted on October 9, 1955, by the Right Reverend Horace W. B. Donegan, D.D., Bishop of New York.

Born in Saltash, England, on October 4, 1906, the son of Charles Edward Finlay and Jessie Corner Finlay, Dr. Finlay received his early education at Plymouth College, Plymouth, England. Upon the removal of the family to Canada, he completed his education at Huron College, University of Western Ontario, and in 1932 received the degree of Licentiate in Theology. He was ordained to the diaconate on May 31, 1931, and to the priesthood on May 22, 1932. He was married on September 1, 1932, to Sarah Isabelle McBryan; they have two sons, Terence Edward and Charles McBryan.

From 1932 to 1936 Dr. Finlay served as incumbent at the Church of the Resurrection in London, Ontario; then for four years was assistant rector at St. Paul's Cathedral in the same city. Following one year as *locum tenens* of the Church of St. John the Evangelist, again in London, he was called to be rector of Holy Trinity Church in Winnipeg, where he remained until his departure for Ottawa.

On December 4, 1956, Huron College and the University of Western Ontario conferred the degree of Doctor of Divinity (*honoris causa*) upon Dr. Finlay.

Dr. Finlay possesses such magnetic charm of personality, both in and outside of the pulpit that already, after a brief

four years, the drawing power of his sermons attracts a constantly increasing congregation. His unmistakable love of life and of people, akin to that of his fellow Canadian, Robert Norwood, promises to make of his rectorate a notable ministry of grace and power.

Since the coming of Dr. Finlay, the beautification of the Memorial Chapel has been accomplished, and within the richly decorated walls, in niches called Columbaria, rest now the ashes of the beloved dead.

Dr. Finlay's great love of music and of the arts, his picturesque treatment, in his sermons, of the facets of the Christian faith and his unique power of seeming to address the individual while talking to the entire congregation, make of this versatile rector a refreshing exponent of religious truth in his own and in many other pulpits in Canada and the United States, where, as a Lenten preacher, he is in great and increasing demand. He loves his church and his church responds, and between pastor and people has grown up a rare mutual appreciation.

Sunday after Sunday, led by the Processional Cross, the choir and clergy pass on their way to and from the lofty chancel, walking amid waves of lovely sound, a sight and sound that most surely would have horrified the pious worshippers of 1835. Yet behind the beauty of sight and sound today there abides the simplicity of faith in God and in His Christ that inspired men and women in that first small tabernacle in Lower New York: and within the unadorned church of that long-ago "congregation of faithful men" there sounded, unheard by human ears, the song of angelic choirs; there soared, unseen by human eyes, the towering, golden walls and pillars of a "temple not made with hands, eternal in the heavens."

The arch of the years, spanning the time between 1835 and 1960, is a long one. But it is strong with the iron of men's courage, and it is rainbow-hued with the colors of men's dreams. And at one end lies the gold of Humanity's eternal aspiration, at the other God's eternal Promise.



## THE COMMUNITY HOUSE

Nestling alongside the large structure of St. Bartholomew's Church is a smaller building of warm colored brick, so harmoniously designed that it appears to be part of the church building. It is connected with the church by covered cloisters, which surround a small, inner courtyard, unseen from the street, and is fronted by a spacious terrace of red tile, an imposing approach to the beautiful doors facing Park Avenue.

This is the Community House, opened in 1927, successor to the old Parish House of St. Bartholomew's which, after a long and honorable career on East 42nd Street, had finally outlived its usefulness. Surrendering to the uptown march, it ceased to exist as an adjunct of St. Bartholomew's. But to the newer, more splendid building it bequeathed its tradition of youth, and all of its solidity as a physical and spiritual child of its parent, the church.

The old Parish House had done its work superbly among the residents of the part of New York that housed them; the new Community House policy activated in a somewhat different kind of service. It went further abroad in its endeavors to reach American youth, concentrating its energies on the countless young men and women who come to New York from every corner of the United States, who are friendless in the large city, and who possess neither the means nor the inclination to join one of New York's large and expensive clubs. The club fees are extremely moderate, as the church shoulders the greater part of the large financial upkeep.

The building is unusually beautiful, particularly well equipped with a swimming pool and gymnasium, comfortably furnished lounges, grill and dining room, a large auditorium for drama performances, dances, and many recreational activities. But it is none of these paramount advantages of this unique club that forms the close bonds uniting the members. It is not alone the camaraderie enjoyed in the gymnasium or swimming pool, in play rehearsals, in informal dances, in cultural groups, in social gatherings at Sunday afternoon teas or in quiet moments of reading in the lounge, that has welded a club into a fellowship of friends. There has been something deeper that has created a touchstone whereby old and new members know and esteem one another. Young men and

women of all Protestant faiths are welcomed as club members, and no individual can remain uninfluenced, consciously or subconsciously, by that spirit of service that has informed and guided St. Bartholomew's Church in all its philanthropic activities for a century and a quarter.

Thus, throughout all America, and because of the vision of a great rector and a great church, friends have, albeit unconsciously, forged bonds that help to hold together the strong and beautiful structure of Democracy itself.

In addition to the multifarious aspects of the life of the Community Club, the Community House also serves as a center for the organizational activities of the parish. In its auditorium, the Day and Evening Branches of the Women of St. Bartholomew's holds their monthly meetings, their annual bazaar, and other benefits to raise money for their charitable enterprises. The men of the parish, as members of the Men's Council, meet once a month for dinner and fellowship, and several times a year for a Communion Breakfast, following a service in the Chapel. This Council, in co-operation with the Church Choir, sponsors an annual musical presentation to provide funds for their work among young people in the underprivileged areas of the city, and a festival evening of dinner and dancing, in which both the men and women of the parish participate. The Community House also provides a meeting place for the Altar Guild, and for the youth activities, including Sunday School classes, the Young People's Fellowship, and the Young Adult Fellowship.

## THE MUSIC OF ST. BARTHOLOMEW'S

IN DR. CHORLEY'S Centennial History of the church there is an interesting note to the effect that in 1837 the Vestry regarded its work so conscientiously that a fine of One Dollar was imposed on any member who was late in attendance at the Vestry meetings. The money accruing from this fine, we are told, was to be credited "to the music of the church," which at that time consisted, like that of most churches of the day, of an organist, a precentor (called a Chorister) and two singers, who led the congregation in chants and hymns, noth-

ing more elaborate being countenanced in an era given over to the Evangelical form of worship.

An innovation upon which many people must have frowned took place in 1838 when a Mr. Ives was engaged to provide "a full choir" at what must have seemed a stupendous cost of eight hundred dollars a year. At the same time the Church Committee was directed to obtain "curtains to be placed in front of the orchestra (or choir)." So touchy in those days were the adherents of the Evangelical wing of the Episcopal church that one may perhaps conjecture that the curtains were intended to conceal from view the musical perpetrators of this new and dangerous swerve to Popish practices.

The congregation's appreciation of music evidently grew, for a new organ was installed in 1839, at a cost of three thousand dollars, and soon afterwards, the allowance for music was raised to an annual one thousand dollars. The choir of those days was described as "good and sufficient." It still is.

Through the long years, as the strict Evangelicalism of worship gradually broadened in scope while remaining uncompromisingly Christian in faith, music in the church assumed greater importance as a means of prayer and praise. As the century grew old, the music of St. Bartholomew's, led by a succession of devoted and ever more skillful musicians and encouraged by rectors of wide culture, became to its congregation and to visiting strangers an inseparable element of the beauty that informs all true worship, interpreted by artists dedicated, as truly as occupants of pulpit or pew, to the glory of God and of His Church. It is impossible now for us to gauge the quality of the music of early St. Bartholomew's: of its own time and kind it was almost certainly of the highest obtainable character.

There is no record of just when the curtained chorus was replaced by a professional quartet, but we do know that during Dr. Greer's ministry a large and finely trained chorus took the place of the traditional quartet, while at the same time a new organ was installed in the chancel to supersede the old organ in the rear gallery of the church. Possibly too much hurry attended the installation of this innovation: Dr. Greer remarked once that the new organ's behaviour was



“little short of blasphemous,” possibly following the occasion when the instrument, immediately after the rector’s recitation of the words, “Harken unto the voice of the Lord,” responded with a note excruciatingly out of tune. The mechanism was promptly overhauled and improved.

Under the leadership of the organist of the time, Richard Henry Warren, the new choir soon became famous. It was a fame that was never to grow less, as organist succeeded organist. Well within the memory of many in this congregation is the appointment as organist and choir director of Leopold Stokowski, beginning here his spectacular career that led him to fame as the conductor of the Philadelphia Symphony Orchestra. Succeeding him came the beloved and gifted Arthur S. Hyde from Dr. Parks’ old parish of Emmanuel in Boston. In 1920 Arthur Hyde’s career was cut short by death, resulting from his services in World War One, and David McK. Williams took his place. Under the leadership of this distinguished organist and choir director the music of St. Bartholomew’s reached its highest peak to date, the reputation of its musical services spreading throughout all America. Dr. Williams resigned his post in 1946, and Harold Friedell, one of his former pupils, replaced him. Untimely death again struck, and Dr. Friedell died suddenly on February 17, 1958.

The present organist and choir director is Jack Ossewaarde, who assumed his duties on August 1, 1958. A native of Kalamazoo, Michigan, Mr. Ossewaarde is a graduate of the University of Michigan, holding both Bachelor and Master degrees in Organ and Theory. He also studied under David McK. Williams and at Union Theological Seminary. Following four years of service in the United States Army during World War II, he has served successively as organist and choirmaster at St. Stephen’s Church, Wilkes-Barre, Pennsylvania; Calvary Church, New York City; and Christ Church Cathedral, Houston, Texas.

In the brief time since his appointment at St. Bartholomew’s, Mr. Ossewaarde has demonstrated to the full his right of succession in the line of brilliant, dedicated musicians who have served this great church.



It is a far cry from the simple chanting of psalms and hymns by a precentor and two singers to the majestic rendering of a "Passion" by Bach, a "Te Deum" of Dvorak or a Verdi "Requiem." It is because of such a transition that congregations in St. Bartholomew's beautiful edifice today can lift up their hearts in a new song, knowing that God speaks as truly in the great music He has created through His artists as in the plainsong of earlier, simpler days.

# ST. BARTHOLOMEW'S CHURCH

1960

## THE PARISH CLERGY

The Reverend Terence J. Finlay, D.D., *Rector*

The Reverend Irving S. Pollard, D.D.

The Reverend William H. Wagner, B.D.

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The Reverend George Paul T. Sargent, D.D.,  
*Rector Emeritus*

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## THE VESTRY

*Senior Warden:* Edward Ridley Finch

*Junior Warden:* Harry M. Addinsell

Walter G. Dunnington

Arthur B. Foye, *Treasurer*

John M. Franklin

Walter Hoving

John Jay Ide, *Clerk*

Horry F. Prioleau

Charles Scribner, Jr.

Radcliffe Swinnerton

Edward Larocque Tinker

## ORGANIST AND CHOIRMASTER

Jack H. Ossewaarde, *M.Mus.*

# RECTORS OF ST. BARTHOLOMEW'S CHURCH 1835-1960

Rev. Charles Vernon Kelly . . . . .	1835-1838
Rev. Lewis J. W. Balch, D.D. . . . .	1838-1850
Rev. Samuel Cooke, D.D. . . . .	1850-1888
Rev. David Hummel Greer, D.D. . . . .	1888-1904
Rev. Leighton Parks, D.D. . . . .	1904-1925
Rev. Robert Norwood, D.D. . . . .	1925-1932
Rev. George Paull Torrence Sargent, D.D. . . . .	1933-1950
Rev. Anson Phelps Stokes, Jr., D.D. . . . .	1950-1954
Rev. Terence John Finlay, D.D. . . . .	1955-

## ASSISTANT MINISTERS (since 1935)

Rev. Eric G. Ericson . . . . .	1917-1935
Rev. Ernest E. Piper . . . . .	1933-1935
Rev. Lynde E. May, 3rd . . . . .	1935-1939
Rev. Francis H. Craighill, Jr. . . . .	1936-1938
Rev. E. Frederic Underwood . . . . .	1938-1942
Rev. Charles U. Harris . . . . .	1939-1940
Rev. Robert W. Woodroffe, Jr. . . . .	1940-1942; 1945
Rev. Harold C. Whitmarsh . . . . .	1942-1944
Rev. William F. Corker . . . . .	1942
Rev. John Baiz . . . . .	1942-1945
Rev. Harold E. Towne . . . . .	1945-1946
Rev. Laman H. Bruner, Jr. . . . .	1945-1947
Rev. Irving S. Pollard, D.D. . . . .	1945-
Rev. Charles P. Deems, D.D. . . . .	1947-1953
Rev. Gerald G. Gifford, 2nd . . . . .	1952-1954
Rev. Albert B. Buchanan . . . . .	1953-1959
Rev. William H. Wagner . . . . .	1959-

# VESTRYMEN AND WARDENS

(continuation from 1935, cf. page 334 of *Centennial History*)

William Armstrong Greer . . . .	1906-1937
Philip Albright Small Franklin . .	1915-1939
Robert Stanton Brewster . . . .	1915-1927; <i>Warden</i> 1927-1939
	<i>Clerk</i> 1925-1927
William Williams . . . . .	1917-1946
	<i>Clerk</i> 1927-1946
Carll Tucker . . . . .	1919-1954
	<i>Honorary Vestryman</i> 1954-1956
James Blackstone Taylor . . . .	1922-1940; <i>Warden</i> 1940-1950
	<i>Treasurer</i> 1922-1947
	<i>Honorary Junior Warden</i> 1950-1956
Edward Ridley Finch . . . . .	1924-1928; <i>Warden</i> 1928-
	<i>Chairman, Church Committee</i> 1939-
Edward Henry Harriman Simmons	1927-1950; <i>Warden</i> 1950-1954
	<i>Honorary Vestryman</i> 1954-1955
George Browne Post . . . . .	1927-1937
William Nelson Davey . . . . .	1928-1954
John Shillito Rogers . . . . .	1930-1935
Gerard Beekman Hoppin . . . .	1935-1950
Mansfield Ferry . . . . .	1937-1938
Harry Messiter Addinsell . . . .	1937-1954; <i>Warden</i> 1954-
	<i>Treasurer</i> 1947-1954
Stuart Duncan . . . . .	1938-1950
	<i>Honorary Vestryman</i> 1954-1957
Myron Coddington Taylor . . . .	1939-1946
	<i>Honorary Vestryman</i> 1954-1959
Frank Brown Berry, M.D. . . . .	1940-1954
Matthew Bunker Ridgway . . . .	1946-1948
	<i>Clerk</i> 1947-1948



John Jay Ide . . . . .	1947-
<i>Clerk</i>	1956-
<i>Chairman, Art Committee</i>	1954-
Walter Gray Dunnington . . .	1948-
<i>Clerk</i>	1948-1950
<i>Chairman, Finance Committee</i>	1950-
Arthur Bevins Foye . . . . .	1950-
<i>Clerk</i>	1950-1954
<i>Assistant Treasurer</i>	1951-1954
<i>Treasurer</i>	1954-
Radcliffe Swinnerton . . . . .	1950-
<i>Chairman, Community House</i>	
<i>Committee</i>	1951-
John Merryman Franklin . . .	1952-
Boykin Cabell Wright . . . .	1954-1956
<i>Clerk</i>	1954-1956
Walter Hoving . . . . .	1954-
Edward Larocque Tinker . . .	1954-
Russell Lamonte Maxwell . . .	1956-1958
Horry Frost Prioleau . . . . .	1956-
Charles Scribner, Jr. . . . .	1958-

## NOTES

THE BOOK OF REMEMBRANCE contains a list of all benefactions connected with the present church edifice, and the names of their donors. This Book is exhibited in a special case in the church on Sundays.

A booklet entitled ARCHITECTURAL AND DECORATIVE FEATURES OF ST. BARTHOLOMEW'S CHURCH contains a full description of the church.











